into the shrine. The ' reported ' God and the "recorded 'God prelude the'realised' God. Gajendra is thus vouchsafed *Iswam sannidhanam,* —the touch, the thrill of God in the soul. * The sleeping springs are awakened '; the frozen fount thaws with the returning of warmth. Inference yields place to intuition; the Cosmic (All' becomes the Psychic (Mine ' ; the style of address changes from He and Him to Thou and Thee; the soul's approach is not through studied praise from a distance but through spontaneous supplication at the Foot-Stool. " With energy exhausted, wilh heart sinking, with senses swooning and body drooping; knowing and owning no haven, no refuge save Thee, I bring my soul's agony to Thee ; and it befits Thee, it is Thy prerogative to pardon the prostrate penitent; Thou, the Supreme One, Thou the Fountain Head of Bounty and Benediction, haste, protect, save/' In the dispensation of Providence, * confes- sion ' and f absolution ' synchronise to the very moment. Instantly, the darkness dissolves, the bonds break, the enemies vanish ; and in the golden dawn, with a matin song, the saved one is seen nestled at the feet of the Saviour. Gajendra exemplifies one type of worshippers or devotees—the sinner saved or rather the strayer reclaimed. Against him stands forth that shining pattern of the other type, that peerless paragon of devotees, the immortal *PraMada.*

11 Gajendra and Prahlada furnish an

impressive parallel in the
study of God's variant ways in fulfilling
Himself. They are, so to
speal?, the two sides of the one shield—
Gajendra, the side of slime-
stained silver which is seven times tried in
the blast-furnace before
it is burnished into the mirror of Divine
Mercy; Prahlada, the side
of pure gold which no acid of ' the world '
can corrode and no fire of
the * flesh ' can consume. From Gajendra
to Prahlada it is the soul's
ascent from the deep-eroded glen to the
sky-piercing peak. Prahlada is
the chosen vessel, the consecrated chalice,
for the spirit of godliness.
His ante-natal vital-plasm itself is
impregnated with holiness. Filled
with the unforgettable, he forgets all else.
The cardinal principles of
morality, humanity, humility, purity, charity,
veracity, amity, arc
in him, not merely touched by emotion into
uplifting ideals, but
quickened by devotion into spiritual
fertilisers. He bears all the time-
honoured marks of the God-possessed—
soliloquising and sobbing by
himself, singing and laughing with inner
transport, now leaping up
in ecstasy, anon stock-still in absorption.
His domicile is on those
shining table-lands to which our God
Himself is moon and sun. He
habitually moves amidst, is invariably
accompanied by those empyrean
sights and ambrosial airs—those celestial
visions and seraphic voices—
that eternal -effulgence, of which all the
lights of the world are an